

DOCUMENT RESUME

ED 221 508

SP 020 993

TITLE America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula. Filmstrip User's Guide for Not About to Be Ignored.

INSTITUTION Saint Paul Public Schools, Minn.

SPONS AGENCY Women's Educational Equity Act Program (ED), Washington, DC.

PUB DATE 82

NOTE 35p.; For related documents, see SP 020 985-992.

AVAILABLE FROM Education Development Center, 55 Chapel Street, Newton, MA 02160 (\$6.50; \$56.00 for complete set of nine documents).

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.

DESCRIPTORS Black Achievement; Blacks; Black Stereotypes; Black Studies; *Females; Learning Activities; Lesson Plans; *Minority Groups; Multicultural Education; Postsecondary Education; *Racial Bias; Secondary Education; *Sex Bias; Sex Role; Staff Development; *Stereotypes; Womens Studies

ABSTRACT

This document is one of five filmstrip users' guides that can be used to increase understanding of minority women in the United States by supplying basic information on their histories, current concerns, myths, and misleading stereotypes. The guide was designed to be used with a filmstrip entitled "Not About to Be Ignored," to help teachers of secondary and postsecondary students to integrate ethnic group information about black women into existing curricula. A discussion guide presents four program objectives, discussion questions and topics, and references to sources of additional topics. Narration to the 64-frame filmstrip is supplied. Seven charts supplying employment, education, and income statistics for black women are included. A teacher-developed 5-day lesson plan for seventh through ninth grade students is presented, using the five filmstrips in the series to explore the roles of minority women. An essay is appended on the historical background, stereotypes and myths, economic situation, and present and future concerns of black women in the United States. (FG)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED221508

AMERICA'S WOMEN OF COLOR:
INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA

Filmstrip User's Guide
for
NOT ABOUT TO BE IGNORED

Gloria L. Kumagai, Project Director

St. Paul Public Schools
Urban Affairs Department
St. Paul, Minnesota

"PERMISSION TO REPRODUCE THIS
MATERIAL IN MICROFICHE ONLY
HAS BEEN GRANTED BY

M. LeBlanc

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as
received from the person or organization
originating it.

Minor changes have been made to improve
reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

Women's Educational Equity Act Program
U.S. DEPARTMENT OF EDUCATION

T. H. Bell, Secretary

SP 020 993

Project Staff

Anita Faber Spencer, K-12 Curriculum Specialist on Minority Women
W. J. Musa Foster, III, Research Assistant
Kathleen M. Zusan, Secretary

Discrimination Prohibited: No person in the United States shall, on the grounds of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance, or be so treated on the basis of sex under most education programs or activities receiving Federal assistance.

Produced by St. Paul Public Schools under a grant from the U.S. Department of Education, under the auspices of the Women's Educational Equity Act. Opinions expressed herein do not necessarily reflect the position or policy of the Department, and no official endorsement should be inferred.

Printed and distributed by WEEA Publishing Center, 1982
at Education Development Center, Inc., 55 Chapel Street
Newton, Massachusetts 02160

ACKNOWLEDGEMENTS

Many people worked with us in 1978 and 1979 to develop this filmstrip and the four others. Without their help and assistance, we could not have developed them. Our first thanks goes to Cleveland Haynes, our project officer, for providing feedback on each script. Mr. Haynes shared our scripts with a number of individuals, coordinated their critiques, and conveyed them to us. With such input, we were able to revise and refine the scripts in our efforts to produce quality materials.

We would also like to express our appreciation to the staff of Associated Images, the media firm that produced the filmstrips and cassettes. Rod Eaton assisted us in script refinement, sound production, and music selection. Craig Theisen and his photographic talents provided the visuals for the filmstrips.

There were several other individuals who contributed to the development of the various filmstrips. The historical drawings in the filmstrip on Black women, "Not about to be Ignored," were done by Marie Caples. Ben Wong provided the drawings for the other four filmstrips. Their sensitivity to the portrayal of women of color is evident in their art, and we are glad to be able to share their talents with others.

Sharon Day Garcia, a counselor at Jules Fairbanks, an aftercare residence, worked closely with us on the development of the filmstrip on American Indian women. Rebecca Garay Heelan, English as a Second Language specialist with the Migrant Tutorial Program, St. Paul Schools, assisted in the creation of the filmstrip script on Hispanic women. She also recommended resources for obtaining visuals for the filmstrip. And Vivian Jenkins Nelson collaborated with us on the development of the filmstrip on America's women of color.

There were numerous field tests of the five filmstrips. We would like to thank the many viewers who gave us feedback regarding each filmstrip's organization, relevance, and suitability. This information was used in revising the filmstrips and developing this user's guide.

Finally, grateful acknowledgement is extended to the following for permission to photograph and use material which appears in the filmstrip on America's Black women:

Frames 4 and 8:

Monkmeyer Press Photo Service: Illustration of African women and photograph of African woman in fields.

Frame 9:

Design Photographers International, Inc.: Photograph of open-air market.

Frames 11 and 44:

Documentary Photo Aids: Photograph of slaves in ship from "DPA Series: The Negro Experience in America" (#501).

- Frame 12: British Broadcasting Corporation: Photograph of slaves in Brazil.
- Frames 25, 33, and 36: Aperture, Inc.: Photographs from The Darkness and the Light, photographs by Doris Ulmann, pp. 32, 43, 44. Copyright 1974 by Aperture, Inc.
- Frames 26 and 53: Johnson Publishing Co.: Picture of Blacks in South Carolina legislature, 1873, from Ebony Pictorial History of Black America: Volume II, Reconstruction to Supreme Court Decision, 1954, p. 34. Copyright 1971 by Johnson Publishing Co. Also for photograph of Madam C. J. Walker.
- Frame 27: David C. Cook Publishing Co.: Illustration of Mary McLeod Bethune from "Black America." Copyright 1969 by David C. Cook Publishing Co. Used by permission.
- Frames 28 and 29: Mrs. James D. Rivers: Personal photographs from family album.
- Frame 31: Crown Publishers, Inc.: Photograph of Ida B. Wells from A Pictorial History of the Negro in America, 3rd ed., by Langston Hughes and Milton Meltzer; 3rd rev., by C. Eric Lincoln and Milton Meltzer. Copyright 1956, 1963 by Langston Hughes and Milton Meltzer. Copyright 1968 by Milton Meltzer and the Estate of Langston Hughes. Used by permission of Crown Publishers, Inc.
- Frame 32: University of Chicago Press: Photograph of a family from the South from The Negro in Chicago by The Chicago Commission on Race Relations. Copyright 1923 by University of Chicago.
- Frames 34, 37, and 45: Minnesota Historical Society.
- Frame 35: United Press International: Photograph of Black men during the Depression.
- Frame 51: Prentice-Hall, Inc.: Photograph of Jeanne L. Noble from Beautiful, Also, Are the Souls of My Black Sisters by Dr. Jeanne L. Noble. Copyright 1978 by Jeanne Noble. Published by Prentice-Hall, Inc., Englewood Cliffs, N.J. 07632. Reprinted with permission.

Frame 52:

Fearon-Pitman Publishers, Inc.: Photograph of Mary McLeod Bethune from Eyewitness: The Negro in American History, 3rd ed., by William Laren Katz. Copyright 1974 by Fearon-Pitman Publishers, Inc., Belmont, Calif. Reprinted with permission.

Frame 55:

Wide World Photos: Photograph of Roberta Flack.

CONTENTS

INTRODUCTION	1
HOW TO USE THIS GUIDE	2
DISCUSSION GUIDE	3
FILMSTRIP SCRIPT	6
SUPPLEMENTARY INFORMATION	11
LESSON PLAN	16
SUGGESTED SUPPLEMENTARY STUDENT ACTIVITIES	22
APPENDIX	23

INTRODUCTION

AMERICA'S WOMEN OF COLOR: INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA is a training and development program funded under the Women's Educational Equity Act, U.S. Department of Education. It is designed to help students understand the status, needs, and contributions of minority women of color, i.e., American Indian, Asian American, Black, and Hispanic; and to help teachers integrate relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula. It is based on the fact that both males and females, regardless of their racial ethnic group, are seriously limited in their information about minority women, and it provides a process for meeting this deficit.

The project represents the work and commitment of many people during a two-year period. Although housed within the St. Paul Public Schools, it involved educators from the Roseville Area Schools and Hamline University. Through their efforts, a set of materials has been developed for use in staff programs at the elementary and secondary education levels. These materials include filmstrips and user guides, a teacher-training manual, two curriculum guides (elementary and secondary) containing sample lesson plans on minority women, and an annotated bibliography of materials and resources pertaining to women of color.

This filmstrip (and guide) is one of five for use in the sample workshop outlined in the teacher-training manual for INTEGRATING CULTURAL DIVERSITY. The purpose is to increase understanding of minority women by providing some basic information on their histories and current concerns, as well as on misleading stereotypes and myths about them. The five sound filmstrips are:

"America's Women of Color: Past, Present, and Future," which presents an overview of the American Indian, Asian American, Black, and Hispanic women in America as compared to white women. It discusses employment, historical figures, stereotyping, and issues of concern to both minority and nonminority women.

"American Indian Women," which covers traditional and present-day roles of American Indian women. It also presents their current concerns.

"Asian American Women," which gives an overview of Asian American history and early Asian women, cultural traditions and values, stereotypes, and present-day concerns.

"La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)," which presents information on three groups of Hispanic women: Chicanas, Cubanas, and Puertorriqueñas. Topics included are historical roles and areas of involvement.

"Not about to be Ignored," which provides an overview of Black women in America in the past and present.

HOW TO USE THIS GUIDE

This user's manual consists of a discussion guide, a filmstrip script, supplementary information, suggested student activities, and an appendix that presents a short history of the Black woman. Since the history does not provide detailed information, filmstrip users should refer to the articles in the Teacher-Training Manual and/or those listed in Minority Women: An Annotated Bibliography.

The discussion guide defines the basic objectives of the filmstrip, lists discussion questions, and presents some thoughts and general perspectives of use in planning discussions. Also included are references to sources of additional information. The script contains the narration for the filmstrip. The supplementary information sheets contain the various charts found in the filmstrip and notes on some of the visuals. Instructions for how to use the filmstrip in teacher-training are found in the Teacher-Training Manual.

Ideas for using the filmstrip with secondary as well as postsecondary students are also presented in a teacher-developed lesson plan. The discussion guide should be used when students view the filmstrip. Since the filmstrip was designed for staff development purposes, it should be used with students only after the teacher has developed an understanding of sexism, racism, and the four groups of minority women.

It is recommended that filmstrip users become familiar with a diversity of information on each group of women prior to using the filmstrip in teacher-training activities and with students. The annotated bibliography is a useful reference for this purpose.

DISCUSSION GUIDE

This filmstrip presents an overview of Black American women. Topics discussed are history, roles, stereotypes, and contemporary issues and concerns.

OBJECTIVES	DISCUSSION QUESTIONS
1. To define Black American women as a diverse group.	1. Is there one description of Black women? <u>Remarks:</u> No, Black women are diverse in geographic locations, occupations, beliefs, and lifestyles. They are actively involved in all areas of American life. <u>References:</u> LaRue, Linda. "The Black Movement and Women's Liberation." Sue Cox (ed.), <u>Female Psychology: The Emerging Self</u>. Chicago: Science Research Associates, 1976, pp. 216-225. "Black Women" (article found in the appendix).
2. To present a historical overview of Black women.	1. What are the roots of Black American women? 2. What were some of the roles played by African women? 3. What were some of the roles played by Black American women in the early history of the United States? <u>Remarks:</u> Black American women have their historical roots in Africa, the Cariblean Islands, and the Oceanic Islands. African women were involved in every facet of African life. Some of the important roles they played included, but were not limited to, queen, businessperson, farmer, producer of goods, and transmitter of oral history and cultural tradition.

OBJECTIVES

DISCUSSION QUESTIONS

	Black women came to the United States as indentured servants and as slaves. Black women worked the land, raised families, were abolitionists, nurses, spies, and even served in combat roles in the Civil War. <u>References:</u> Noble, Jeanne. <u>Beautiful, Also, Are the Souls of My Black Sisters: A History of the Black Woman in America</u>. Englewood Cliffs, N.J.: Prentice-Hall, 1978. Robinson, Wilhelmena S. <u>Historical Negro Biographies</u>. Washington, D.C.: The Association for the Study of Afro-American Life and History, 1968. Wesley, Charles H., and Romero, Patricia W. <u>Negro Americans in the Civil War</u>. Washington, D.C.: The Association for the Study of Afro-American Life and History, 1968.
3. To provide alternative images to stereotyped views of Black women.	1. Review the media portrayals of Black women. 2. Are these images positive? <u>Remarks:</u> Black women are stereotyped as matriarchs, mammies, welfare queens, streetwalkers, and superstars. These stereotypes do not provide realistic views of Black women, nor are they positive images. The media continue to perpetuate these stereotyped images. <u>References:</u> Staples, Robert. "The Myth of the Black Matriarchy." <u>The Black Scholar</u>, January/February 1970, pp. 2-10.
4. To provide information on contemporary concerns of Black women.	1. What is the employment status of Black American women? 2. What are some of the problems currently faced by Black women?

OBJECTIVES

DISCUSSION QUESTIONS

Remarks:

Many Black women are employed; however, most employment continues to be in traditional, low-paying jobs. Affirmative action has not resulted in significant numbers of Black women in high-paying, high-status jobs. (See the background information for statistics.)

Black women also face problems related to health care, inadequate housing, and race and sex discrimination.

Black women continue to be transmitters of Black culture and history. They continue to fight against race and sex bias. Black women and Black men must work together to promote change. Black women will continue to contribute to all facets of American life.

References:

Minority Women and Higher Education, #1. Washington, D.C.: Project on the Status and Education of Women, Association of American Colleges, November 1974.

Noble, Jeanne. Beautiful, Also, Are the Souls of My Black Sisters: A History of the Black Woman in America. Englewood Cliffs, N.J.: Prentice-Hall, 1978.

Filmstrip Script: NOT ABOUT TO BE IGNORED

- Frame 1: Title frame
- Frame 2: Black women make up a highly visible, diverse, and significant part of America's population.
- Frame 3: While some attention has been brought to their status and condition by the mass media, traditional stereotypes of the Black woman as mammy, matriarch, welfare queen, streetwalker, and superstar continue to present a distorted view of Black women.
- Frame 4: The roots of Black women go back to Africa, where African women were integrally involved in every facet of their society.
- Frame 5: Several held positions of the highest religious and political importance. Among them were: Queen Tiyi of Egypt;
- Frame 6: Makeda of Axum, known to many as the Queen of Sheba; and . . .
- Frame 7: Queen Nzinga, the famous Angolan monarch, whose resistance to the Portuguese inspired slave revolts in many places as far away as Brazil.
- Frame 8: Over the centuries, African women have been at the center of agricultural enterprise.
- Frame 9: They produced many of the foods and other goods sold in the open-air markets which were the basis of regional and international economic activity.
- Frame 10: African women were indispensable to the historical and cultural continuity of their communities. As choreographers and dancers, composers and singers, they transmitted much of the tradition of their nations and empires.
- Frame 11: Despite their impressive contributions, millions were taken to the Americas in chains, where they would lead a very different life. Few slaves were brought directly to North America.
- Frame 12: They were first introduced to plantation labor in the Caribbean. Here they were "seasoned,"
- Frame 13: a process which included a great deal of physical and psychological abuse. Many were actually worked to death in a matter of years.
- Frame 14: Others were shipped to the mainland colonies when they were considered sufficiently domesticated.
- Frame 15: However, the first Black women to come to America in 1619 were employed as indentured servants. One such woman was Isabella, who married another African bondsperson and gave birth to the first Black child in English America.

- Frame 16: Slave narratives do not support the claim that slave women had an easier time than the men. Women had to work side by side with the men: and when it came to labor and discipline, motherhood made little difference to most masters.
- Frame 17: In addition to their fieldwork, slave women were expected to rear children and do the household chores.
- Frame 18: But Black women resisted these conditions in many ways. In 1848, Ellen Craft disguised herself as a white man and brought about her escape as well as her husband's by posing as his master.
- Frame 19: Sojourner Truth, an abolitionist and feminist, was born a slave, but became the first American to publicly denounce the double oppression of Black women.
- Frame 20: Several free Black women were among the ranks of the abolitionists, raising money, and feeding, clothing, and sheltering runaway slaves as conductors on the Underground Railroad.
- Frame 21: During the Civil War, Black women served as nurses in the Union Army hospitals and undertook letter-writing campaigns to build the morale of Black soldiers.
- Frame 22: As the northern soldiers moved through the South, many former slave women did the cooking, washing, and sewing in the military encampments where they lived.
- Frame 23: They also served as spies and, in some instances, fought in combat. Few people are aware that Harriet Tubman was the only woman to command troops in the war.
- Frame 24: After emancipation, Black women took major responsibility for locating their scattered families.
- Frame 25: Once they were reunited, their problems were just beginning. Having no land or money, Black women joined the ranks of tenant farmers, common laborers, and domestics, where they worked as long and as hard as they had in slavery.
- Frame 26: However, freedom, as such, brought about a new inequality between the sexes. In fact, women were often left to tend the fields alone, while men attended state political conventions and civic meetings.
- Frame 27: Education has always been a high priority among Black women, although most were expected to subvert their ambitions in a life of service to their husbands and families.
- Frame 28: Some Blacks felt that Black women should seek the moral protection of the home . . .

- 2
- Frame 29: in order to reconstruct a positive image of "virtuous womanhood," which they assumed was lost in the degradation of slavery.
- Frame 30: The physical survival of the Black family was a pressing issue because of the amount of white racist violence unleashed against Black people during the Reconstruction era. At least 34 Black women were lynched for alleged crimes ranging from "sassiness" to resisting white terrorist groups.
- Frame 31: Ida B. Wells was one Black woman who protested this widespread murdering more fiercely than most men. She walked the streets of Memphis, Tennessee, where she edited the Memphis Free Press, with two guns strapped to her waist. Her writings constituted the first public outcry against this type of mob rule.
- Frame 32: The social and political upheaval continued into the 1880's and '90's and caused a number of Black families to migrate to northern cities seeking a better life.
- Frame 33: But most of the women ended up working at the same type of low-paying, low-status jobs they would have done in any town in Dixie.
- Frame 34: Between World Wars I and II, many more Black women took up residence in cities; worked at factories; organized labor and social groups; and became active in electoral politics.
- Frame 35: During the Depression, most men were out of work and were not offered or wouldn't take the jobs which were considered "women's work."
- Frame 36: Black women had no choice but to support their families with their own labor.
- Frame 37: When the war came and the able-bodied men were drafted, the manufacturers had little choice except to employ women. However, when the veterans returned, women workers were laid off.
- Frame 38: The postwar population explosion almost sealed the fate of a lot of Black women as housewives, but economic pressure pulled the recent mothers and many other women back to the same low-paying traditional occupations.
- Frame 39: While there are some notable exceptions, Black women have not accumulated great amounts of individual wealth. Most have to work for a living and their wages are near the bottom of the pay scale. In fact, young Black women have the highest unemployment rate of any group in the nation.
- Frame 40: When Black women are employed, it is generally as secretaries, sales clerks, and service workers, occupations in which they are blatantly overrepresented.

- Frame 41: Nevertheless, a myth persists that Black women can be counted twice through affirmative action programs, both as minorities and women, and are, therefore, recipients of high-paying, high-status jobs.
- Frame 42: In addition, many people think Black women have attained a higher level of education than Black men. Statistics do not validate this idea.
- Frame 43: Black people have generally placed a high value on education, and for many Black women, it is the most accessible stepping-stone to an adequate, if not equal, income. However, Black women in education are rarely near the center of power.
- Frame 44: Not only are Black women suffering in the labor force, but they also have a shorter life span than whites; they are more likely to live in substandard housing and to receive inadequate health care. Their babies have twice the infant mortality rate of white infants and are more often the victims of malnutrition.
- Frame 45: Many Black women are aware of how race and sex discrimination has held them back. However, Black women, such as Sojourner Truth, were the first feminists to fight against race and sex discrimination.
- Frame 46: Black women continue to be the primary transmitters of Black culture and are major repositories of Black history. The conversations of older women have only recently been explored as a vital source of oral tradition, as Margaret Walker's Jubilee and Alex Haley's Roots have demonstrated.
- Frame 47: Black men and Black women must begin to provide positive support for each other.
- Frame 48: For the Black man, this may mean resensitizing himself to many of the Black woman's needs, left unattended by years of nurturing others.
- Frame 49: Black men have a positive contribution to make to the process of empowering Black women, and together they will decide what it will be. Black women and Black men can be supportive of each other without giving up their own goals.
- Frame 50: Among the many Black women who have struggled and triumphed against racism and sexism to share their talents and abilities with our society are: Fannie Lou Hamer, political activist;
- Frame 51: Dr. Jeanne Noble, educator and author;
- Frame 52: Mary McLeod Bethune, educator and social activist;
- Frame 53: Madam C. J. Walker, businessperson and philanthropist;
- Frame 54: Beah Richards, actress;

Frame 55: Roberta Flack, composer, musician;
Frame 56: and Dr. Marjay Anderson, biologist.
Frame 57: There is no single definition that can be applied with equal
meaning to all Black women.
Frame 58: They are diverse in geographic locations, occupations, beliefs,
and lifestyles.
Frame 59: Thousands of Black women are making daily contributions to
every facet of American life and will continue to do so.
Frame 60: Credits
Frame 61: Credits
Frame 62: Disclaimer statement
Frame 63: Project frame
Frame 64: Credits

SUPPLEMENTARY INFORMATION

CHARTS FROM THE FILMSTRIP:

1. Frame 39

Median Annual Income
For Year-Round, Full-Time Workers

1977
Annual Income in Thousands of Dollars

White Males \$15,378

Black Males 10,602

White Females 8,870

Black Females 8,290

Source: U.S. Department of Commerce, Advanced Report for 1977.

2. Frame 42

Earned Doctorate Degrees
Conferred on U.S. Blacks, 1978

Female 43.5% of Total 448

Male 56.5% of Total 581

Total Number 1,029

Source: National Research Council, Commission on Human Resources,
Doctorate Records File.

3. Frame 43

Elementary and Secondary
School Officials,
Administrators, and Managers
(excluding principals and elected or appointed persons)

Total Number of
Persons: 44,588

Total Number of
Black Women: 1,052

Percentage of
Black Women: 2.36%

Source: U.S. Equal Employment Opportunity Commission, 1976.

ADDITIONAL EMPLOYMENT INFORMATION:

1. Civilian Labor Force Participation Rates
(percentage)

	March, 1970	March, 1978
Black women	49.1	52.7
White women	41.9	48.6

Source: U.S. Department of Labor, Bureau of Labor Statistics

2. Unemployment Rates, September, 1978

(percentage)

Black teenage women	41.2
Black teenage men	35.5
White teenage women	15.9
White teenage men	12.8
Black adult women	11.3
Black adult men	7.2
White adult women	5.6
White adult men	3.1

Source: U.S. Department of Labor, Bureau of Labor Statistics

3. Occupational Distribution of Women, 1977

	<u>Black Women</u>	<u>White Women</u>
Total	100.0	100.0
Professional and technical workers	14.3	16.1
Managers and administrators	2.9	6.3
Clerical workers	26.0	35.9
Sales workers	2.6	7.3
Craft and kindred workers	1.3	1.7
Operatives	15.9	11.3
Nonfarm laborers	1.2	1.1
Private household workers	8.9	2.2
Service workers (except private household)	26.0	16.7
Farmers and farm managers	1/	.3
Farm laborers and supervisors	.9	1.1

1/ = Less than 0.05 percent

Source: U.S. Department of Labor, Bureau of Labor Statistics

4. Median Personal Income by Educational Attainment for Full-Time
Workers, March, 1976

	<u>Women</u>		<u>Men</u>	
	Black	White	Black	White
Attended elementary school	\$5,404	\$6,114	\$8,258	\$10,342
Attended high school	7,267	7,748	9,932	13,193
Attended college	10,080	10,218	13,100	16,906

Source: U.S. Department of Commerce, Bureau of the Census

BIOGRAPHICAL INFORMATION

1. Marjay D. Anderson is a noted lecturer and writer. She is presently chairperson of the Comprehensive Science Department at Howard University; she is a mammalian physiologist.
2. Mary McLeod Bethune founded Bethune-Cookman College in Daytona, Florida. She has made many contributions to the lives of young people. She is also the founder and organizer of the National Council of Negro Women.
3. Roberta Flack is one of today's top concert and recording artists. She is a very talented musician who began her career as a music teacher.
4. Jeanne Noble is a noted lecturer and writer. She is the author of Beautiful, Also, Are the Souls of My Black Sisters. She has also been named as one of America's one hundred most influential Blacks.
5. Beah Richards, an actress, is also a noted poet and playwright. She is known for the outstanding performance that she gave in the Broadway play, A Raisin in the Sun, and won an Oscar award for her role in Guess Who's Coming to Dinner?
6. Madam C. J. Walker became one of the first American female millionaires. She was a very successful businesswoman in the area of cosmetic manufacturing. She gave freely of her wealth to educational and charitable institutions.
7. Information on Fannie Lou Hamer and Ida B. Wells can be found in the article "Black Women" in the appendix.

LESSON PLAN

NAMES: Mable F. Younge and Bernice Taylor, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Women of Color and Their Roles

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Similarities and Differences

Generalization(s): There are similarities and differences among minority women in regard to their roles within their cultural groups.

Behavioral Objective(s): Each student will be able to write a two-page essay on role similarities and differences among minority women.

Teaching Procedures and Activities:

Day I

1. Teacher will review and discuss roles which minority women have played in American history.
2. Teacher will elicit from students answers to the following questions:
 - a. What images of women of color do you have? (List on chalkboard.)
 - b. From what sources did you get your data?
3. Each student will be given the chart on p. 21. Teacher will list on chalkboard and discuss the following directions to help students understand the similarities and differences among women of color and their roles.

Women of Color:

The four groups of women of color are American Indian, Asian American, Black, and Hispanic women. Students should record on the chart the minority groups to which the women they are studying belong.

Names of Women of Color:

Many women of color have made numerous contributions, yet are rarely mentioned in a historical context. Identify women who are named and include these names on your charts.

Historical Traditional Roles:

Students will recognize in historical information how a person's culture and environment contributed to many decisions about roles women of color were able to develop and carry out during their lives. Identify and name some of the historical and traditional roles that are mentioned as you view the various filmstrips and films.

Similarities among Women of Color:

Women of color are constantly resisting discrimination on the basis of both race and sex. Many women of color have problems in the areas of housing, employment, health care, and education.

Differences among Women of Color:

Each woman of color must be acknowledged as a unique individual. Each group of minority women differs in its historical experience in America.

Concerns of Women of Color:

Women of color are interested in gaining equality in all areas, dispelling the existing stereotypes, and eliminating race and sex discrimination.

4. Teacher will explain to students that each day for the next four, they will study one minority group of women. Each student is to keep an updated chart by recording and making notes under the categories indicated.

Day II

1. The class will view filmstrip "Not about to be Ignored."
2. Key discussion questions:
 - a. What group of women is discussed in this filmstrip? (Black.)
 - b. Name three Black women described in the filmstrip that you seldom hear mentioned. (Ida B. Wells Barnett, Isabella, Madam C. J. Walker.)
 - c. Name three roles which Black women have historically been associated with in America. (Domestic workers, mammies, school teachers.)
 - d. How are Black women different from each other? (All Black women are diverse in their personalities, lifestyles, and religious beliefs. Each Black woman has a different background and is a unique individual.)

Day III

1. The class will view the film "Indians of Early America."
2. Students will compare the regional, cultural, and traditional differences of Indian women in four tribal groups by answering the following key discussion questions:
 - a. In what ways are the cultures of the four tribes similar? (They all depend on nature for survival. They all have a deep reverence for nature. Music and dancing are an important part of their culture. Other general ideas from the filmstrip may be used.)
 - b. In what ways were the customs and lifestyles different from each other? (All the tribes had different survival methods.)
 - c. In what tribes did women have the most power or authority? (The Iroquois tribe of the Northeast and the Pueblo Indians of the Southwest.)

- d. Describe their responsibilities. (The Iroquois women selected the Chief; they had the responsibility of researching information on all the candidates. The Pueblo women were historians.)

Day IV

1. The class will view filmstrip "Asian American Women."
2. Key discussion questions:
 - a. How were the experiences of the early Asian women similar to those of all immigrant groups? (They experienced discrimination faced by all nonwhite peoples.)
 - b. How were the experiences of the early Asian Americans different from those of all other immigrant groups? (There were hundreds of legal restrictions imposed to limit their economic and social growth.)
 - c. How is the Asian American woman's traditional role described? (Submissive, hard-working, and selfless.)
 - d. What were some of the social and psychological consequences of being an Asian American woman? (The early Asian American woman, in addition to working hard in the West, also had to deal with a hostile society. She was not expected to develop herself nor seek leadership positions.)
 - e. What is the goal of Asian American women today? (To determine their own priorities for finding answers to their concerns; to assume the responsibility for forming their own coalitions.)

Day V

1. The class will view the filmstrip "La Chicana en la Historia (The Chicana's Role in History)."
2. Key discussion questions:
 - a. How has the Chicana always been stereotyped? (As a nurturing woman.)
 - b. Who ruled over pre-Columbian America? (Powerful Mexican queens and goddesses.)

- c. What were the traditional areas in which Chicanas were active? (Folk medicine, midwifery, farming, and marketing.)
- d. What is the name of the movie that tells the true story of miners' wives taking over the picket lines? ("Salt of the Earth.")
- e. What percent of all factory workers are Chicanas? (11 percent.)
- f. What is the average annual salary for 28 percent of all Chicanas? (\$3,200.)

Evaluation Procedure:

Each student will write a two-page essay on the following topic: "Similarities and Differences among Minority Women and Their Roles."

Resources and Materials:

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

"Indians of Early America." Chicago: Encyclopedia Britannica Educational Corp., 1959. Film.

"La Chicana en la Historia (The Chicana's Role in History)." South Pasadena, Calif.: Bilingual Educational Services, 1977. Audiovisual instructional program.

"Not about to be Ignored," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Note: If you are unable to obtain the film "Indians of Early America," and the filmstrip "La Chicana en la Historia," use the filmstrips that are part of this project.

UNDERSTANDING SIMILARITIES AND DIFFERENCES

WOMEN OF COLOR	NAMES OF WOMEN OF COLOR	HISTORICAL TRADITIONAL ROLES	SIMILARITIES WITH OTHER WOMEN OF COLOR	DIFFERENCES OF UNIQUE INDIVIDUALS	CONCERNS OF MINORITY WOMEN

SUGGESTED SUPPLEMENTARY STUDENT ACTIVITIES

1. Have students use magazines and newspapers to make a scrapbook on Black women. Divide the scrapbook into sections on careers, contributions, historical figures, family life, etc.
2. Invite a number of Black women to your class to speak to the students about their careers.
3. Have students write and present a skit on the contributions of Black women. Concentrate on one area.
4. Have students research the lives of specific Black women and role play the women they researched. Have other students interview them.
5. Have students research a historical Black woman and write newspaper articles detailing her achievement, as it would have been written then and as it would be written now.
6. Have students log their television viewing. Analyze the frequency of appearances of Black women. Examine the roles played by Black women for stereotypes.
7. Invite an older Black woman to visit your class and share some personal oral history.

APPENDIX

BLACK WOMEN*

INTRODUCTION

Black women have persevered over 300 years in the struggle for equality. Their story reveals a regal heritage, which was unlinked during one of this world's cruelest slavery institutions. The Black woman's strengths, wisdom, beauty, and virtues have prompted many to vent their fear and misunderstanding of her through stereotypes and myths. As a Black woman in America, one is subjected to the double bind of race and sex discrimination.

HISTORICAL PERSPECTIVE

The Black woman's roots are in Africa, the Caribbean Islands, and the Oceanic Islands. The first Black woman was believed to have lived some 800,000 years before the birth of Christ. The Leakey team of anthropologists believes her to be the ancestor of the people in this world. The Leakeys nicknamed their fossil "Cinderella." And it is appropriate to mention that "Cinderella" entered the record with the designation "Woman with Ability," for ability has consistently characterized Black women--the ability to work with tools in antiquity and other implements in later times; the ability to toil relentlessly so that her family might survive and her people advance; the ability to laugh and sing and create in good as well as in bad times. All these abilities mark the history of the Black woman.

In Africa, women were queens, chieftains, warriors, joint rulers with their husbands, politicians, economists, and held various other positions of high status. There were many queen rulers, such as Queen Moo, an architect for the building of the Sphinx, and Nitocris, an Ethiopian queen with engineering insights. There were other well-known African queens. A few include names such as Sheba, Amentritas, and Shepenapt. The African woman's past is a tapestry of diverse people, roles, languages, geographies, and religions. African women produced many of the goods sold in the open-air markets which were the basis of regional economic activities. They were indispensable to the historical and cultural continuity of their communities. For the most part, the Black woman's roots extend from the regal realms of high respect in Africa to the dehumanizing realm of slavery in America.

In 1619, the first Black women to come to America were employed as indentured servants. One woman, Isabella, married an African bondsman and gave birth to the first Black child in English America.

In general, the lot of Black women under slavery was in every aspect more arduous, difficult, and restricted than that of the men. Their work and duties were the same as those of the men, while childbearing and -raising fell upon them as added burdens. Punishment was meted out to them regardless of motherhood, pregnancy, or physical infirmity. Their affection for their children was used as a deliberate means of tying them to their masters, for children could always be held as hostages in case of the mother's at-

*Written by Anita Faber Spencer for inclusion in this guide.

tempted escape. Viewing American slavery with any kind of objectivity is extremely difficult. Slave men and women formed a coherent and, as much as possible, a beneficial code of behavior and values based upon the amalgamation of their African past and the forced realities of their American experiences, in other words, an African American culture.

Black women resisted the era of slavery by speaking out against both racism and sexism. Nanny Posser co-led with her husband an unsuccessful slave revolt. Many Black women escaped and led others to freedom. Several free Black women were abolitionists and served as conductors on the Underground Railroad. Black women added to the Union Army effort by washing, cooking, and otherwise serving the military encampments to which they attached themselves. They also served as nurses. Even though there were few opportunities for Black women to advance, they established schools and many became educators. In the 1890's, many Black women migrated north seeking a better life. They found, however, that northern attitudes differed little from southern mores concerning the inferior station of Black women in American life. Between World Wars I and II, Black women took up residence in cities, worked in factories, organized labor and social groups, and became active in electoral politics. The Black family has often survived by means of the menial labor of Black women. Many times they took the jobs which Black men and other people refused.

Many Black women have made significant contributions to the development of this society:

- a. Sojourner Truth (1797-1883) was born a slave in Ulster County, New York. Her Dutch master named her Isabella Baumfree. This woman, a Black feminist, was a popular orator on the abolitionist movement circuit. She called for all women, Black and white, to be enfranchised along with the free men.
- b. Ida B. Wells (1862-1931) was born in Holly Springs, Mississippi. She was one of the most forceful and active women on the organizational scene. She was born 6 months before the Emancipation Proclamation was declared. Her parents, who were slaves, died from a yellow-fever epidemic when she was quite young, leaving her with the responsibility of rearing five sisters and brothers. She began teaching at the age of fifteen. Ida believed in confronting the real issues which were affecting the lives of Black people. She was the first Black woman to sue a railroad company for its policy of forcing Blacks to sit in a separate railroad car. She later became a journalist and spent half a century fighting for the rights of Blacks to a fair trial and an end to lynching.
- c. Fannie Lou Hamer (1917-1977) was born in Mississippi, one of twenty children of a tenant-farming family. She began to pick cotton at the age of six and worked in the fields as a plantation timekeeper until 1962, when she lost her job after registering to vote. Ms. Hamer was jailed and viciously beaten in 1963 for attempting to integrate a restaurant. As a field secretary for the Student Non-violent Coordinating Committee (SNCC), she worked to organize the Mississippi Freedom Democratic Party (MFDP) and was one of its spokespersons at the 1964 Democratic National Convention, where MFDP challenged the all-white state delegation. Running for the Congressional seat in her district that same year, she gathered over 33,000 votes. Ms. Hamer

was under physical attack frequently for her leadership in the human rights movement, her home being bombed as recently as 1971. Felled by a fatal illness in the summer of 1977, she was a dynamic grassroots political organizer whose life was rooted in a Black tradition with which she never lost contact.

- d. Zora Neal Hurston (1901-1960), orphaned at an early age, overcame many obstacles in her poor Jacksonville, Florida environment to make a vital contribution to Black American life. Trained as an anthropologist at Howard University, Barnard College, and Columbia University, she went beyond folklore collection and used the oral tradition and beliefs of the common, rural Afro-American as material for many short stories and plays. Ms. Hurston was the most prolific Black woman writer in America between 1920 and 1950.
- e. Maggie Walker (1867-1934) was born in Richmond, Virginia. She taught school briefly and became Secretary of the Independent Order of St. Luke, a Black benevolent society. Ms. Walker increased the membership of the order from 3,400 to 100,000 and became the first Black American woman to organize a savings bank (St. Luke's Savings Bank, 1902). She also established a newspaper, the St. Luke Herald, and a children's thrift club of 15,000 members. Maggie Walker was state president of the National Association for the Advancement of Colored People (NAACP) and a civic and community leader of unparalleled stature until her death in 1934.

STEREOTYPES AND MYTHS

Domestic worker, mammy, matriarch, welfare queen, and superwoman are all distortions of the Black woman. Inaccurate information has nourished and kept alive many of the stereotypes which exist today. Often, the distortions of Black women have grown out of the types of work they have had to do in order for their families and themselves to survive.

The stereotyped images which emerge in the minds of many must be dispelled. The Black woman is not the powerful matriarch which legend and Daniel Moynihan have continuously defined her as being. All Black women do not receive welfare, nor do they all head their households. Furthermore, Black women are not interested in equality in order to take jobs away from Black men, nor do statistics support the fact that they are holding better positions and receiving higher salaries.

Black women do not resemble in reality the reinforced stereotyped images presented by the media. They are committed to the elimination of racist and sexist stereotyping which contributes to the discrimination confronting them daily.

ECONOMICS

There is much speculation about the uniqueness of the Black woman's economic progress. It has been said that Black women have benefited doubly, both as Blacks and as women, that they earn more than other women, and that their economic position is to be envied rather than deplored. Black women continue to suffer high rates of unemployment--higher than those of Black men. They

are more likely than white women to be supporting children and contributing proportionately more to their household incomes, and even so, that income is generally still lower than that of the white households that are their counterparts.

CONTEMPORARY

Double discrimination is real in the United States. The most significant single factor for Black women in combatting sexism is to wage with Black men a concurrent war against racism. White racism functions in all American institutions to deny Blacks adequate education, employment, and other opportunities. Black women place their priorities in the areas of personal health care and economic survival--not luxury, but just plain survival.

FUTURE

Black women must begin to take the lead in insisting that women and men, minority and majority, address themselves to the struggle that Black women are engaged in against both racism and sexism. Black women and Black men of all classes must answer similar questions such as: What kind of society are we struggling for? Will we be prepared to make decisions as to whether a Black woman or a Black man should have a particular job? In addition, Black women must take the initiative of becoming familiar with the history of the Black women. If one is familiar with the contributions and achievements of the Black woman, one can begin to do something about alleviating stereotypes and myths.

REFERENCES

- "The Black Woman." The Black Scholar, Vol. 6, No. 6, March 1975 (entire issue).
- Daniels-Eichelberger, Brenda. "Myths About Feminism." Essence, Vol. 9, No. 7, November 1978, pp. 74-75, 92, 94, 96.
- Davis, Angela. "Reflection on the Black Woman's Role in the Community." The Black Scholar, Vol. 3, No. 4, December 1971, pp. 2-15.
- Dennis, R. Ethel. The Black People of America. New York: McGraw-Hill, 1970.
- Hernandez, Aileen. "Small Change for Black Women." Ms., Vol. 3, No. 2, August 1974, pp. 16-18.
- King, Helen. "The Black Woman and Woman's Lib." Ebony, Vol. 27, No. 5, March 1971, pp. 68-73.
- LaRue, Linda. "The Black Movement and Women's Liberation," in Sue Cox (ed.), Female Psychology: The Emerging Self. Chicago: Science Research Associates, 1976, pp. 216-225.
- Lerner, Gerda. Black Women in White America. New York: Vintage, 1973.
- Noble, Jeanne. Beautiful, Also, Are the Souls of My Black Sisters: A History of the Black Woman in America. Englewood Cliffs, N.J.: Prentice-Hall, 1978.
- Parish, Dorothy. "A Question of Survival: The Predicament of Black Women." Integrateducation, Vol. 14, No. 3, May/June 1976, pp. 19-23.
- Wallace, Michele. "Black Macho and the Myth of the Super Woman." Ms., Vol. 7, No. 7, January 1979, pp. 45-48, 87-91.